

-without number, with degrees of intimacy
that brook no
distance and no difference, should suffice
to make us realise
with rejoicing how unutterably near and
dear He is unto

us.

The Rishis urge that the attributes
described in this
and the preceding chapter are not the
Supreme Being's
qualities merely, but the real essence of His
own Being.

*He is Truth itself. Wisdom itself, Infinity
itself, Unity itself,*

Bliss itself, nothing but Immortality itself:

He is transcendent

*Peace itself, inexhaustible Goodness itself,
immaculate Holiness*

itself, and entrancing Beauty itself. Him,

we call by many

names. But we are saved and sanctified
only by perceiving

Him as the One in whom all these

attributes and aspects in-

here as the essential elements of His Being.

With every pang of writhing contrition, with
every glow

Of trusting hope, with every new revelation
of His marvellous

truth, homely yet saving, with every
comfort that comes

in the hour of sorrow, with every strength
graciously granted

in the hour of frailty and weakness, with
every companion-

ship vouchsafed in direst solitude and
loneliness, we receive

His merciful gifts, priceless bounties,
inestimable blessings,

every hour of our life. In the beauty that
emerges in the
charms of nature, in the might that is
revealed in the immova-
ble mountain and the absorbing ocean, in
the irresistible
tornado, in the unconquerable strength of
the sun above and
the earth below, in the mighty sweep of
planets ranging
through immensities of space, yet poised in
marvellous
accuracy and marshalled with unfailing
precision, in the
mysteries of nature revealed unto the
searching enquirer, in
the surprises of a benevolent providence
and in the marvels
of ingenious adaptations; in all these we
behold His own
direct Self working out the salvation of the
world.
The Supreme Being, who, in the beginning,
abided in
his own undivided unity, preferred, as
already stated above,
in His love and mercy to be figured forth in
manifold and